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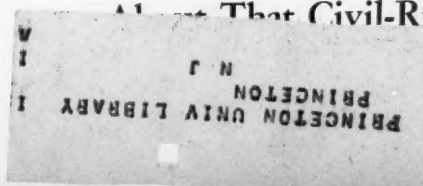


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America

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America

National Catholic Weekly Review

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Correspondence

Declension Gracious

EDITOR: Fr. John Broderick, S.J.'s review of my *History of the Catholic Church* (8/10) was eminently fair and well-balanced. I am grateful for the kind words he had for the book.

May I make one minor correction, however? I assume Fr. Broderick intended to flatter me by assigning me to the faculty of St. Louis University, along with my collaborator on the book, Dr. Thomas P. Neill. While I proudly acknowledge being an alumnus and former faculty member of that institution, my present association is with De Paul University, a Vincentian school.

RAYMOND H. SCHMANDT

Chicago, Ill.

Sound Reason

EDITOR: Apropos of names like Komsomol, Djilas and such:

My heart doth bleed whene'er I read
Of honest men like Gluck!
He gained world fame because a name
Refused to come unstuck.
How oft have I grown red and shy
When speaking learnedly
Of foreign lands and fancy brands
And tried—consarnedly—
To glibly quote a special note
On something I have read
Un-stumb-ling-ly; but woe is me,
I've never heard it said.

Why not help your readers to sound well-versed by adding phonetic spelling for unusual foreign names?

M. C. BROWN

Detroit, Mich.

Smokes or Neuroses

EDITOR: Re the smoking debate (AM. Comment, 6/22, 8/10). If it were not for smoking and similar nervous-relief habits (candy, gum, coffee, etc.), we would need ten times the number of drugstores we have now in order to handle the traffic in tranquilizers. Competent medical authority has established smoking, in proper moderation, as beneficial to many persons who have light neuroses.

THOMAS O'GRADY

St. Paul, Minn.

Critical Critic

EDITOR: I was rather surprised to read Mrs. Jean Holzhauer's closing section of "Uncritical Critics" (AM. 7/27), which smash-

ed the halo of the mediocre, because I had felt slightly guilty and very much alone in the thought that the works of dedicated people must be judged on their merits rather than by some more relaxed standard. Mrs. Holzhauer finds no excuse for substandard literature in the name of Catholicism. If her standard is widely accepted, a great deal of good can come, even though the feelings of a few may be slightly hurt.

FRANCIS X. FARRELL

Glendale, N. Y.

Faith and Daily Living

EDITOR: One can readily applaud Fr. Davis' reasoned reminder that we are indeed "Spiritual Semites" (8/3). It always helps our faith when its universality gets emphasis.

The problem remaining, however, is translating such analysis into daily life. Why does current convention so often win out over creed when it comes to a Negro

family in the neighborhood, or a Jewish businessman, or someone else outside the "straitened limits" of our group? Must Catholics be provincial about catholic matters?

We are not the only ones to cherish our own. We usually look the worse for it, however, probably because "our doctrine is showing."

JOHN O. BEHRENS

Milwaukee, Wis.

"Till Death Do Us Part"

EDITOR: Your July 20 Comment on the opinions of a great number of persons on the question of divorce and remarriage brought out some very discouraging statistics.

As far as the morality of divorce and remarriage is concerned, others can handle the situation far better than I. But it seems to me that, without any direct reference to moral or social values, the most satisfactory relationship, from a purely natural standpoint, is between one man and one woman from the day of their marriage until the end of their life together.

READER

St. Paul, Minn.

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

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The Casework Relationship

Felix P. Biestek, S.J.

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• Social workers have always recognized the importance of the casework relationship. It has been called the soul of social casework, the principle of life that vivifies the processes of study, diagnosis, and treatment and that makes casework a living, warmly human experience. ¶ Because no conceptual analysis of the relationship has been available, the unfortunate impression was given in some professional circles that the relationship is a pseudomystical experience which only the initiated could understand. ¶ This is the first book in which a conceptual analysis is attempted. Its purpose is to define and explain first the essence and then the constitutive principles of the casework relationship. ¶ Such an analysis can help in the training of students and of an agency staff; it will not replace but rather enrich the intuitive approach to casework both in the classroom and in field practice. It should be equally helpful to every caseworker, however experienced, in the self-evaluation of his daily work. Occasionally every practitioner is forced to ask himself the disturbing question, "What is wrong in my relationship with this client?" It would seem that an understanding of the elements of a good casework relationship should be helpful to him in making an accurate diagnosis of that relationship which is "not quite right." ¶ The author, a frequent contributor to journals in the field of social work, is director of field work and associate professor of casework in the School of Social Work, Loyola University, Chicago. He is a member of the Psychiatric Section of the National Association of Social Workers and of the Council on Social Work Education. He conducted a number of workshops at annual meetings of the Council on Social Work Education and the National Conference of Catholic Charities. He served as chairman of the Curriculum Study Committee of the Council on Social Work Education, which in 1954-1955 studied the curriculum changes of all graduate schools of social work throughout the United States and in Canada.

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Current Comment

Down with "Foreign Aid"

Since *l'affaire Gluck*, Presidential nominees are no doubt boning up on the pronunciation of the names of the chiefs of state and premiers they are likely to meet in their new assignments. A particularly difficult chore in this regard now confronts James J. Smith Jr. President Eisenhower has named him to succeed John B. Hollister as director of the International Cooperation Administration. In this capacity he will be in charge of negotiating agreements with the many countries that benefit from the Mutual Security Act.

We wonder if Mr. Smith's linguistic problems will be tougher than another that has already beset his predecessors. This is the task of explaining to the average citizen why all that good money isn't coming his way instead of going to non-citizens and why all those big dams, etc., are being built in Lower Burma rather than in Montana.

Since a new wind is supposed to be blowing in Washington on the subject of our economic relations abroad, we might urge that this is the time to get rid of the expression "foreign aid." The first of these two words exasperates the American at home and the second one humiliates the recipient abroad. While Mr. Eisenhower was perfectly right, in his Aug. 6 press conference, to stress that "we should show an attitude of generosity" in our cooperation program, he was also right in saying that what we spend abroad to help other nations brings as good a return as "any dollar you can find in the whole budget."

Is the Public Ready?

The White House prides itself on having a realistic attitude in the London disarmament talks. It acknowledges the great complexities of the problem and would be satisfied for the moment with a system of aerial and ground inspection. This, officials are confident, would at least reduce the threat of a surprise atomic attack. The resulting relaxation

of international anxiety would then conceivably make possible further steps toward peace.

U. S. officials may have convinced themselves their program is practical, but have they convinced the American people and their representatives? A correspondent at John Foster Dulles' Aug. 6 press conference asked a pointed question along this line. He wanted to know if the Secretary of State had any assurance that the U. S. Senate would ratify the proposed agreement.

To this question the Secretary could, of course, have only one answer. He was sure that "the peaceful gains from this type of supervision," covering the Soviet Union and the satellite states of Europe, would be so great that "pressure for the acceptance of such a proposal would be irresistible."

If by that Mr. Dulles meant that the American public is at this time adequately informed of the sacrifices implicit in our "practical" program, he was taking a lot for granted. At the moment of our prosecution of accused Soviet spy, Col. Rudolf Ivanovitch Abel, the public may find it hard to understand why we should allow Soviet photographic missions to fly regularly over the United States.

Our Juvenile "Ambassadors"

Allowances must be made, we suppose, for the exuberance of youth. Nevertheless, the American youngsters at the Moscow Youth Festival who are setting out on a three-week tour of Red China are not to be coddled. If the prudence of permitting accredited and properly authorized newspaper correspondents to visit Communist China is open to question, far more dubious is the wisdom of a flying visit to Peking, Shanghai and/or Manchuria by these self-appointed, highly impressionable "ambassadors" from the West.

There must be some reason why the Chinese Communist Government is most anxious to provide the expenses-paid tour. We can be sure it does not

reside in an honest anxiety to learn the facts of life in the United States from apple-cheeked American youth. The Chinese Communists will get the greatest possible propaganda mileage out of this one-sided "cultural exchange." Only the most naive could expect any compensating enlightenment about life in Red China from a Government-sponsored guided tour.

Apart from the practical wisdom of the trip, there remains the question of open defiance of the law. State Department regulations prohibit the use of a U. S. passport for travel in Red China, North Korea, North Vietnam, Albania and Bulgaria—countries with which, for good reasons, we do not have diplomatic relations. Whatever the penalty involved, we suggest that these juveniles be not spared. Youth is no excuse for the subversion of existing State Department policy by American citizens.

"Spired Monstrosity"?

A harried Congress, sweating it out into August in humid Washington, came to a \$3-million item in a \$1.58-billion Air Force appropriations bill and stopped dead. The sum was for a three-faith chapel of futuristic design to be built at the new Air Force Academy near Colorado Springs, Colo. One Representative, looking at the artist's drawing of the new chapel, called it "a 19-spined, polished aluminum monstrosity." On Aug. 7 the House voted 102-53 to forbid use of the appropriation for the building as designed. The next day, however, brought a change of heart, and a second vote, 147-83, reversed the earlier action and approved what had been called "a rectangular accordion stretched out on the floor."

Congress has no special qualification to sit in judgment on questions of architectural design, but a lot of Members doubtless felt they were expressing a good solid grass-roots opinion about the Air Force chapel. In this we feel they were right. People generally aren't going to like this strange-looking place of worship. Even some professional critics will probably find that it lacks the calm and reposeful lines that make prayer easy or even possible.

Let's remember, however, that it is difficult to judge a building from an artist's sketch, and that perhaps this

structure, set in the foothills of the Rockies, may achieve remarkable beauty in its mountainous surroundings. Besides, don't we expect the Air Force to be daring?

Young Christian Workers

It seems almost unbelievable that toward the end of this month chartered planes will fly 200 Young Christian Workers to an international rally in Rome. As recently as 1950 the YCW movement in this country could have held a convention in a telephone booth. Imported seven or eight years earlier from Belgium, where it has been for a quarter-century a Christian leaven in the working class, the YCW had dwindled to three groups with about 20 members, most of them girls.

What brought about this amazing renaissance of a moribund movement?

The first factor, according to the August issue of *Work*, organ of Chicago's Catholic Council on Working Life, was the hope unquenchable of the movement's most enthusiastic American supporter, Msgr. Reynold Hillenbrand of Hubbard Woods, Ill. The second was the importing of professional help from abroad. The third was the willingness of the movement's backers to jettison some of its European trimmings and adapt it to the spirit of modern American life. (The Belgian YCW is, for instance, too class-conscious for our fluid U. S. society.)

Today the YCW has about 180 chapters, almost a third of them in Chicago, where the movement originated. If it continues to develop in this way, there can be no doubt that it will soon become an important part of the Church's answer, not only to the moral crisis in the labor movement, but to the problems, generally, of young people in our urban industrial society.

Still Tighter Money

Even if the rise in prices over the past year cannot be described as "classic" inflation, the Federal Reserve Board still holds that a tight-money policy is an effective and essential antidote to it.

In his testimony before the House Banking Committee on Aug. 4, Board Chairman William McChesney Martin Jr. conceded that there are no shortages

in the economy today, and that, therefore, the pressure on prices is not being generated, as it would be in classic inflation, by excessive demand for a limited supply of goods. Nevertheless he argued that if credit is kept scarce and expensive, businessmen will sooner or later be unable to finance bulging inventories and will be obliged to dump them on the market. This would force prices downward.

Whether or not Mr. Martin is right may be known within the next six months or so. Following a leading New York bank's announcement on Aug. 16 of a hike from 4 to 4½ per cent in its prime lending rate—the rate banks charge their big, well-heeled business customers—the Federal Reserve Board approved another increase in the discount rate for Reserve banks in Chicago, Philadelphia, Kansas City and Minneapolis. Simultaneously, the board upped the level of reserves member banks must keep with the Fed. As a consequence of these moves, the cost of borrowing was increased all along the line.

... Exception for Housing

On one sector the political pressure for relaxing credit curbs reached the point where the Administration simply had to give way. On Aug. 5 the Federal Housing Agency, taking advantage of recent changes in the housing law, lowered down-payments on all homes bought with FHA-guaranteed mortgages. Home-buyers now need have in cash only 3 per cent of the first \$10,000 in value, 15 per cent of the next \$6,000 and 30 per cent of the remainder up to a \$20,000-limit. In some price ranges, this change will lower the required down-payment by as much as 50 per cent.

For an Administration intent on tight money this was a hard decision. It was made, according to reports, over the unyielding opposition of the Federal Reserve, the Treasury and the President's Council of Economic Advisors. Even though housing starts had fallen from an annual rate of 1.4 million in early 1955 to below a million today, the Administration would probably not have made this concession except for one politically explosive fact. Tight money has tended to price medium-

income families out of the housing market and has led the building industry to concentrate increasingly on expensive homes. Unless this trend was stopped, the opposition party could charge with more plausibility than ever that tight money favors the banks, big business and the rich.

But the Administration did not capitulate completely. It raised the maximum interest rate on FHA mortgages to a stiff 5½ per cent.

Revolt in Oman

News from Oman on Aug. 11 of the fall of the rebel stronghold has come none too soon. For, unless the British put a quick end to the month-old revolt in this Persian Gulf sultanate, what began as a tribal conflict could easily develop into an international incident. Far too many outside forces have become involved.

The revolt began when Ghalib ben Ali, the Imam (religious ruler) of Oman, challenged the authority of the temporal sovereign, Sultan Said ben Taimur. The British, bound by treaty to come to the aid of ben Taimur, soon entered the fray. Britain, however, has other motives for maintaining the *status quo* in Oman besides fidelity to a pact.

Oman and the other sheikhdoms along an 800-mile stretch of Persian Gulf coast happen to be the last outpost of British Empire in the Middle East. Though Britain's relations with these countries are governed by treaties, it is no secret that the real ruler is the British Resident General in Bahrein, who guides the destinies of the sheikhdoms through the shrewd and subtle use of political agents. Britain's chief interest is the world's largest single deposit of oil, which lies hidden under the barren sands of the Persian Gulf area.

To complete the picture one must also bring in King Saud of neighboring Saudi Arabia, who, with an eye toward territorial expansion, has been aiding the rebels; Cairo's "Voice of the Arabs," making the most of the ever popular "throw-out-the-British" refrain; and the Soviets, always ready sympathizers with Arab nationalism. Unless the British finish their job quickly, we have here all the ingredients for another Suez crisis.

Red Book of Persecution

Last month the Soviet Ambassador in Bonn told a West German correspondent that the USSR is interested in diplomatic relations with the Vatican. Next year, he said, Moscow may make some moves in that direction. The paper which carried the story, the *Frankfurter Allgemeine Zeitung*, has specialized in the past few years in rumors of an alleged imminent Vatican-Kremlin entente.

This palpably propagandistic gesture was played up in the Communist press in Italy. From the Vatican, however, it elicited only a frigid silence. The reasons should surprise no one. Such statements by Red officials, which cost nothing and commit Moscow to nothing, have in the past served only the purpose of raising false hopes and of generating divided counsels in the West.

RECORD OF INFAMY

It so happens that the story of Vatican-Kremlin relations coincides with the appearance of a documentary volume which can serve to put all talk of "diplomatic relations" at rest. This is *The Red Book of the Persecuted Church*, a detailed and comprehensive review of what communism has done and is doing to the Catholic Church and to the cause of religion. By all the standards of diplomatic practice you can't have official relations with a country that is waging war upon you. Since Moscow chooses to talk in the language of diplomacy, the simplest answer is to reply that the warfare must cease. So long as there is no sign of a sincere desire in Moscow for an armistice at least, it is ridiculous for the Soviets to talk of diplomatic relations. That communism, under the ideological leadership of the Soviet Union, is today waging war upon the Catholic Church stands out on every page of this significant new book.

This latest and most authoritative cry of protest against the sufferings now inflicted upon religion by the Reds has been prepared under the auspices of the Commission for the Persecuted Church of the Conference of International Catholic Organizations. Italian and French versions have already appeared. The English version has now been published in the United States through the Newman Press, Westminster, Md. Through its pages one comes to appreciate at their full value the words of the Holy Father, who a year ago declared: "The Catholic Church for decades, and especially for the past ten years, is undergoing one of the most serious and-taking everything into consideration—one of the

most dangerous persecutions that she has ever known."

Communism's persecution of the Church is described here in objective, factual fashion, chronologically and country by country. The Bolshevik persecution after 1917 begins the list. The fate of the Church in Russian-dominated territories after the second World War is then reviewed. The reader learns what happened in those parts annexed to the Soviet Union: Estonia, Latvia, Lithuania, the Ukraine and Carpatho-Ukraine. Next come those regions indirectly dominated by the Kremlin or its partners in communism, such as Albania, East Germany, Bulgaria, China, Korea, Hungary, Poland, Romania, Czechoslovakia, Vietnam and Yugoslavia. There is an analytic index of great usefulness.

This is a grim chronicle of systematic hatred of God, but also a story of heroism and faith. It is a tragic story, too, of the faithful misled into apostasy and schism, of children spiritually kidnaped, of ecclesiastics cynically seduced to participate in a drama of self-destruction. It is a description of a difficult situation, "often a tangle of painful alternatives and soul-racking dilemmas" (as Albert Galter puts it in the introduction), under which the Church must live. Despite the wide varieties of problems, arising from the differing local situations, there is but one theme running with a frightening monotony through this indictment—that of assault upon God and upon human liberty.

The Red Book of the Persecuted Church is not, of course, the first of its kind. In the United States alone, several like it have appeared. These include the reports of George Shuster, Gary MacEoin and Luigi Gussoni. There have been specialized reports on Cardinal Stepinac by Richard Pattee and on Cardinal Mindszenty by Bela Fabian. America Press itself has published several briefer reports in the form of pamphlets. These include the undersigned's *The Church of Silence*, Walter Dushnyck's *Martyrdom in Ukraine* and Douglas Hyde's *Red China Takes Over*. For the Free Europe Committee, America Press also distributed *The Red and the Black*.

Nevertheless, none of the works thus far published can match the completeness or authority of this latest documentary. In its multi-lingual distribution, it can serve to show the world that, far from being on the point of sending an ambassador to the Vatican, the Kremlin and the entire Red world are still engaged in a bitter and faithless war upon the Catholic Church, upon religion and upon human dignity itself.

ROBERT A. GRAHAM

FR. GRAHAM is an associate editor of AMERICA.

Washington Front

Is It Fear? Or Is it Hope?

Just any day's reading of the papers or listening to the radio is warrant enough for anyone to ask himself the two questions in my title.

Make a list. Are you really afraid of inflation, the loss in value in your dollar, already only half what it was in 1939, and going lower? Are you really afraid that an A-and/or H-bomb may fall on you at any hour, right now, of the day or night? Are you afraid the Communist conspiracy may succeed in this country? Are you afraid the Democrats will come back into power in 1960? Are you afraid of the Negro vote, which is the "swing" vote in at least five Northern States? Are you afraid of yourself?

Some of these fears, and many others, may be trivial and unfounded; but at least the first two are cases where we *ought* to be afraid and are not. Is it apathy and indifference?

Some people are openly afraid of galloping, not merely creeping, inflation—the President himself before all others. His answer is more self-discipline, in management and labor alike. But collective self-discipline, without coercion, is impossible. Witness farming, for example. Some of us are also afraid that politics may hinder us from using, before it is too late, the many built-in safeguards we have had since 1934. But these

mean more Government controls; the President fears such controls, too.

Most people had forgotten that, as long ago as 1943, Pope Pius XII expressed his deadly fear of the atom bomb. In a speech that year before the Pontifical Academy of Sciences, men of all nations and creeds, he gave an accurate, detailed description of how the uranium nucleus could be split—fissioned, we say now—and a chain reaction of blast, fire and radiation would result. Nobody noticed at the time, but it was *two years before* Los Alamos, Hiroshima and Nagasaki.

The Pope also pleaded that some "chemical" means be found to control the reaction for useful purposes—atoms for peace, we are calling it now. Is it too late? Nobody knows. But nobody can say we weren't warned in sufficient time—by the Pope himself. Rev. Edward A. Conway, S.J., in a memorable article in the Davenport, Ia., *Messenger*, has recalled the whole story.

The natural virtue of hope may be described as "a firm expectation of attaining one's end in adverse circumstances." (The supernatural virtue of hope has as its end the attainment of eternal salvation by supernatural means.)

How do our hopes balance our fears in this world? That is both an individual and a collective enterprise, but only if individuals work together. There are no fears—fiscal, atomic, political, international, and, of course, private and family fears—that cannot be overcome by hope; but only, I seem to hear Pope Pius say, with the help of Him who is our last reliance. Divine Providence still rules the universe. WILFRID PARSONS

Underscorings

A RECORDING ON THE MASS has been issued by the Confraternity of Christian Doctrine, 331 S. E. Temple, Salt Lake City, Utah. One side carries *The Story of the Mass*, an instruction by Bishop Duane G. Hunt of Salt Lake City. The other has prayers for Mass, recited from *My First Missal*, an adaptation for children, a copy of which comes with the disc. (33 1/3 rpm. \$4.70 each; 4 for \$17)

►A SOURCEBOOK for priests and laity in the Cana Movement is the *New Cana Manual*, just published by the Cana Conference of Chicago. (Delaney Publications, 206 So. Grove Ave., Oak Park, Ill., 309 p., \$3)

►AFTER FOUR YEARS of technical and scholarly work, the St. Louis University project of microfilming more than 600,000 manuscripts in the Vati-

can Library has been successfully completed. Some 7 million photographs on 3 million feet of film will be deposited in the Pius XII Library of the university. The project was financed in its entirety by the Knights of Columbus.

►THE SIXTH CONGRESS of the International Catholic Child Bureau will be held Sept. 2-6 in Montreal. Bishop Georges-Léon Pelletier of Trois-Rivières has been appointed to represent the Holy See at the meeting.

►A NEW RETREAT HOUSE for women and girls will be opened in September at Haverford, Pa., near Philadelphia. It will be conducted by the Handmaids of the Sacred Heart of Jesus.

►THE APOSTOLATE OF THE SEA conducts some 70 Catholic seamen's

clubs in 22 countries. There are 8 clubs in U. S. ports. Organ of the apostolate is the multilingual *Apostolatus Maris*, Via della Scrofa 70, Rome (III), Italy. U. S. headquarters is the Catholic Maritime Club, 711 Camp St., P. O. Box 942, New Orleans, La.

►CATHOLIC PUBLICATIONS in Argentina total 450, with approximately 1.5 million copies distributed monthly. They include 8 dailies, 25 weeklies, 18 magazines of general and 84 of specialized interest. About half are published in Buenos Aires.

►CARLTON J. H. HAYES, historian, writer and former U. S. Ambassador to Spain, will receive the 1957 Cardinal Newman Award, as "a distinguished historian and statesman who in a special way has won the admiration and esteem of the Catholic students of America." The gold medal will be presented to Dr. Hayes Aug. 31 in New York at the close of the annual convention of the National Newman Club Federation.

C. K.

Editorials

Rome and New Orleans

A fortnight ago the New Orleans Association of Catholic Laymen, in a letter to Pope Pius XII, challenged "a bishop's authority to define a matter of morals," and requested papal reversal of Archbishop Joseph F. Rummel's "strange new doctrine" on the sinfulness of racial segregation. His Holiness was further asked to direct the Louisiana prelate "to take no further steps" toward school integration in his archdiocese.

Much speculation has since been stirred up as to whether the Holy See will reply at all; and if it does, as to whether it will do so publicly. But the real question is: has not the Holy See already met the issues raised in the lay group's letter?

POWERS OF BISHOPS

In an address to bishops, November 2, 1954, after complaining of "some lay Catholics" who "presume to check and set limits to the powers of bishops," Pius XII declared that

when it is a question of instructions and propositions which the properly constituted shepherds (i.e., the Roman Pontiff for the whole Church, and the bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals: "The strength of the authority is no more than the strength of the arguments." Hence, even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains.

At the same time the Pope took pains to link his words on episcopal teaching authority with the Church's position on the social question, which according to St. Pius X "is primarily a moral and religious one." In-

deed, the present Holy Father even listed as one of the most pressing of social questions "the relations between the individual and society"—which phrase obviously does not exclude the race problem. How could it, coming as it does from the author of *Summi Pontificatus* (1939), which so boldly underscored all men's equality in dignity? How could it, when Pius XI's *Mit brennender Sorge* (1938) had laid bare the intrinsic evil of racism?

Is it then conceivable that Rome could gainsay Archbishop Rummel, seeing that he has done no more than apply papal teaching to that very "racial discrimination in the New Orleans Archdiocese" over which an *Osservatore Romano* editorial of October 17, 1955 voiced "painful amazement"? Did not that semi-official organ of the Holy See then declare that "racial exclusion is a sin against the nature of Catholicism"?

Nor has Pius XII failed to let it be known what he would think of Catholics who make a public spectacle of their disagreements with their bishop. In the allocution cited above, he reminded both clergy and laity that our bishops are authorized

to establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in natural or divine law.

Within the same context, the Holy Father warned against those "proud modern spirits" among Catholics, who dare "provoke serious and dangerous confusion" by openly criticizing episcopal directives.

The distance between New Orleans and Rome is quite short if one thinks in terms of travel or communications. But when we contrast the attitudes of the Holy See and the Association of Catholic Laymen on episcopal authority and race, New Orleans is far off—very far off indeed.

That Civil-Rights Bill

As we go to press the civil-rights bill is snarled up in a procedural tangle. Present alternatives facing the House would appear to be an inadequate bill or none at all. The bill is now before the Rules Committee, which can recommend substantial concurrence in the Senate's text or vote a "rule" requiring a conference with the Senate. But since the chairman of that Committee, Rep. Howard W. Smith (D., Va.) is "inclined to follow the course most likely to result in no bill," such a conference may never occur.

Each camp, of course, has roundly charged the other with "politicking." Republicans are accused of wanting to put the whole thing on ice for use as a campaign issue in 1958. Democrats are blamed with having cynically forced civil-rightists into the dilemma of either acquiescing in an innocuous and ineffectual right-to-vote provision or else deserting altogether the cause they have so valiantly championed.

Meanwhile, Southern Negroes are wondering whether, even if the bill should pass, theirs may not

be a meaningless victory. Are some gentlemen in Congress lip-forming, with the faintest smirk, the prankster's ambiguity of "heads-we-win-tails-you-lose"? For regardless of the parliamentary trick that will finally remove the bill from the Speaker's desk, the likelihood is that it will still contain the innocent-sounding but insidious jury-trial clause which, from the Negro's viewpoint, makes the right to vote sound as hollow as most politicians' speeches. And in the event that the bill never comes to a final vote, what then?

PROBLEMS FACING THE NEGRO

Indeed, what may the Negro expect in either case? Bill or no bill, how will his political status have been relieved? Must the Negro now look forward to a long period wherein hard-bitten segregationists will seek revenge? Past experience with registration and voting officials gives the Southern Negro solid grounds for fear. Try as he might he cannot blot out of memory the tone of voice with which a chairman of the Mississippi Democratic executive committee said: "The white man founded Mississippi and it ought to remain that way." Nor can he forget that in some Alabama counties a

Negro has to be "sponsored" by a white man if he wants to register.

The Negro can't help wondering what will happen now to the 1,238,038 Negro voting-registrants (out of an eligible-age group of 4,980,000) in twelve States. He knows that Mound Bayou, Miss., is at present the only American town that *never* counts its Negroes' votes, but he wonders how many more towns will now begin to do the same. He recalls that a Southern Negro physician had his ballot snatched away before he could drop it in the box. He would like to know how many more of his people can expect similar treatment in the years ahead. He would like to be advised as to whether an even larger number of registration supervisors than at present will be white women, who make themselves unavailable by holing up in private homes where no sensible Negro would dare to seek them out. He would like to know whether Negroes who want to register will have to answer even more complicated questions on the Constitution than those now proposed.

For the Negro a cloud seems to be gathering on the Southern horizon. Does it portend a tornado of revenge?

These Modern Women

Looking over the statistics on married women in the work-force, one might conclude: modern wives and mothers are much more talented and industrious than were their grandmothers. Whereas their forebears had their hands full discharging the duties of wifehood and motherhood, contemporary women are able, after taking care of these responsibilities, to supplement the family income by work outside the home. They have in their homes many labor-saving gadgets undreamed of by their grandmothers. But even so, the women of today do seem to be frighteningly competent creatures.

A few weeks ago the U. S. Census Bureau reported that between 1947 and 1956 the number of women in the work-force aged 35 or older jumped from 8.5 million to almost 13 million. Though such women are fewer than a third of the working-age population, they have since World War II provided more than half the growth in the work-force. Not all these women are married, of course, but there are enough of them to let the Census Bureau conclude that the entry of wives and mothers into the work-force has significantly contributed to the rise in the median age of women workers from 35 years in 1947 to 39 years in 1956.

According to the current issue of the Canadian Bank of Commerce's *Commercial Letter*, a similar phenomenon has occurred north of the border. Of the nearly 1.4 million women in the Canadian work-force, says the bank, more than 40 per cent are married. Since 1946 the number of married women with jobs has increased much faster than the female labor force or than the labor force as a whole. Almost half the age group 35 to 40 in the female labor force are married.

Such figures are indeed imposing. On reflection, how-

ever, they are somewhat less flattering to the modern wife and mother than appears at first sight. As the bank letter observes, women in the old days were not exactly drones. Prior to the shift from a simple economy in which families were largely self-sufficient to our complex modern exchange economy, a farmer's wife and unmarried daughters

found their time fully occupied by such tasks as canning and preserving, making clothes for the women and children, all other household needlework, care of the kitchen garden, the dairy and perhaps of the chickens, and even teaching the younger children in more remote areas, apart from the normal household duties of cooking, laundry and cleaning.

Whence the bank concludes that "many of the women who now work outside the home, and who thereby swell the labor-force statistics, would 50 years ago have been fully employed within the domestic circle." And to a considerable degree this was true of non-farm families as well. It isn't so much that women today work harder than their grandmothers did, or are more capable and talented. It is rather that they have transferred part of their energies to tasks outside the home and, through labor-saving devices, have become more productive in the home itself.

What is disturbing about this development is the suspicion that modern women, in becoming more productive economic agents, have in too many cases come to skimp their duties as wives and mothers. The increase in juvenile delinquency and the rise in married women in the work-force may not be merely coincidental.

Catholics and Color Lines

William H. Gremley

ONE OF THE MORE IMPORTANT characteristics of the progress made in intergroup relations in America over the past decade has been the acknowledgment of Catholic contributions toward the breaking of segregation barriers. Quite often, high tribute in many forms is paid to the Church for its achievements in promoting human equality and brotherhood, and Catholic bishops have received a good share of headlines for numerous praiseworthy actions on behalf of integration.

The accolades are not undeserved, for the role of the Church is clear. The record of "firsts" it has made in eliminating color lines in the last ten years is impressive and more than justifies the insight and courage of a long line of outspoken prelates from Archbishop Ireland in 1891 to Archbishop Rummel in 1957. True, the record reveals a depressing share of apathy and obstructionism, but it is not one that, among the religious groups, we have any reason to be ashamed of. In what may be cryptically termed "religious competition," the Catholic Church is one of the leaders in the race to fulfil the Judeo-Christian ideal of brotherhood.

Such leadership is not without its drawbacks. Obviously it involves social, economic, often physical sacrifice. In addition, one particular comment is sometimes voiced by non-Catholics which contains within it, however subconsciously, the seed of anti-Catholicism.

AUTHORITY OR CONVICTION?

"We applaud and encourage your progress," the comment runs, "but, after all, it's easy for the Catholic Church to lead in race relations. Through your authoritative hierarchy and your system of mandatory decrees, you can *tell* people what to do. In effect, you don't lead, you order. And, of course, your basic reason is to make converts."

While one sometimes detects a wistful note in the comment—"how nice it would be if sometime we could issue orders"—very often the unspoken thought indicates a reservation. "Race relations," our critic seems to say, "is one area where the Catholic Church uses authority wisely; but look at all the other ways in which its authority is used to dominate and depress people: birth control, Spain, the Martin Luther film, etc." Thus an anti-Catholic attitude may often be reinforced.

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The "other ways" have often been considered in AMERICA and elsewhere. It is proposed here to deal only with the question suggested: is Catholic progress in race relations really due to the pressure of authority and a desire to make converts and not to any genuine conviction; or, is the Catholic "heart" really in it?

Like many general statements, the comment about authority does contain truth. At times Catholic bishops do "tell" their flock, as did Bishop Vincent S. Waters in integrating churches in Raleigh, N. C., and Archbishop Joseph E. Ritter in integrating the Catholic schools in St. Louis, Mo. The authority of the bishops in this regard is beyond dispute. In virtue of their office they have the right and the responsibility to define the segregation-integration issue in moral terms and to issue appropriate mandates.

For that matter, not all Protestant denominations are lacking in such hierarchical authority, which may range from the minimum in a Congregational structure to the not inconsiderable authority of the Methodist or Episcopal hierarchy—the latter, in some cases, almost approaching the Roman Catholic. For example, in a large Midwest city recently, a Methodist church, wholly white-attended, hesitated long on a building-site selection located in an area newly opened to integrated housing. The delay finally exhausted the patience of the district bishop, who at last simply ordered the new church to be built on that site—and thus possibly face eventual integration.

Of far more importance to the question posed is the *mélange* of personalities, expediencies, techniques and timing that operate in the intergroup problem within a church structure, whether Catholic or Protestant. In such matters, all religious bodies have problems and obstacles, both personal and structural. Hostile or apathetic Catholic leaders can be paired off with their Protestant counterparts. Resistance to integration efforts by Catholic religious orders, particularly those maintaining hospitals, can be matched by a presbytery or local session obstructing an integrated program. Lack of Christian brotherhood in some Catholic lay organizations can be duplicated in Protestant lay groups; and certainly congregations hostile to integration are found in all denominations.

More pertinent to our present question would be the existence of tools or techniques that can supplement a church pronouncement on integration, whether it be a local bishop's decree or a statement by the National

Council of Churches. True, the one is mandatory and binding upon the subjects, the other largely advisory and hopeful, but neither is effective or, for that matter, prudent without some preliminary spadework. It is in this area that a meeting of hearts can and does occur.

The tools of a Catholic bishop, if he chooses to utilize them, can be such organizations as a Christian Family Movement, a Friendship House, a Catholic Interracial Council. These movements have long proved themselves and are constantly seeking to give "heart" to integration efforts. Unquestionably their inspiration and programs have strongly reinforced many a diocesan edict banning segregation and lightened the heart of many a bishop who might otherwise have glumly contemplated the spectacle of angry parents or parishioners protesting his decrees.

Likewise, Protestants can point to the significant work on behalf of integration accomplished by the Women's Society of Christian Action of the Methodist Church, and the spirited stand taken by the national bodies of most Protestant denominations in approving the various Supreme Court decisions and defining the moral issues involved.

These, added to the work of denominational field representatives in organizing intergroup-relations workshops, counseling transition-area pastors and utilizing professional intergroup assistance, make an impressive array of Protestant efforts to inspire and give "heart."

In many areas, these Protestant and Catholic efforts are joined in a common cause. National and local programming of the National Conference of Christians and Jews is becoming increasingly characterized by joint action—and in the process, incidentally, many interreligious tensions are resolved. Recently in Kansas City, Mo., a public hearing on racial discrimination in restaurants, held by the city intergroup agency, was significant for the large number of church organizations of all faiths appearing and presenting a common front in favor of eliminating such discrimination.

THE HUMAN TOUCH

The examples cited show that adequate techniques for effectuating church statements or decrees on integration are available. What results they actually accomplish is something else. A Catholic Interracial Council is not always used, nor is it always productive when used. A field investigator, checking transition-area problems for a Baptist or Presbyterian pastor, may leave a community with a feeling of utter frustration and defeat. These techniques have to be used by people, the able and the unable; and all that can be said about the human failings or virtues of clergy or religious can be repeated for church lay employees or volunteers. But that is not the point.

What does emerge as significant is the sincere, determined and usually intelligent efforts of religion-sponsored groups and persons to make an ideal a reality, to take "brotherhood" from a sermon, statement or mandate and put it to work in the streets. So long as such groups and persons persevere and grow—and

there is every evidence they are doing just that—they constitute a most powerful force for the ultimate achievement of our religious ideals as well as for the fulfillment of our democratic tradition. It may even be that their cooperative and, where feasible, their combined efforts may be far more effective in reaching and altering the prejudiced than all the edicts and programs of the law and civic intergroup agencies put together.

Admittedly, the job these groups face is not easy. Often the very people they are supposed to serve, pastors or church lay leaders, are the strongest road blocks in the way of reaching the congregation. In addition, seemingly non-religious issues must be dealt with, such as minority-group housing, public-school integration, desegregation of a public swimming pool. All these must be discussed in terms of moral as well as of economic or educational values.

Not least of all, individuals may have to endure, as has many a Catholic Friendship House worker, personal and sometimes physical ostracism, sacrifice and discrimination from family and the world at large. There is little doubt that the carrier of Christ's message on brotherhood follows a rocky road and frequently is detoured to wait on the sidelines for "attitudes to change."

In the light of the foregoing discussion, we may return to our original question about Catholic motivation in interracial work. We may say first that, whether the enunciation of an ideal takes the form of a prayerful statement or a diocesan regulation, the ideal is the same. Brotherhood is Christian. It is also Judaic, Moslem, Buddhist; but that it is undeniably Christian and to be upheld by *all* Christians is not a point that Catholics or Protestants can or should argue about.

Second, the non-Catholic observer appraising Catholic efforts in race relations should concede the *catholicity* of this apostolate. The vineyard is large and the workers have plenty of elbow room. In this area, at least, all may contribute to and share in a bountiful harvest without jealousy or anxiety.

Third, the non-Catholic should distinguish between the authority of a Catholic bishop (which he does not recognize) and the moral content of the episcopal decree (which he should recognize). Bishop Waters integrated North Carolina churches because it was the *moral* thing to do, not because he thought it would increase plate collections.

Finally, if it is asserted that proselytism is a basic motive of Catholic efforts to promote integrated patterns, the assertion can be proudly conceded. It is only one basic motive; but it is a dignified and proper motive, a motive in keeping with the mission of the Church. One may regret that with some it is operating rather belatedly, and in others



not operating at all. What is more important is that this particular motive is now firmly established in many parishes and dioceses and operates in two ways: to attract Negro converts, on the one hand, and, on the other, gently to redirect the prejudiced white Catholic back to the Mystical Body. It is stronger in some parishes than in others. At times it has resulted in the survival of Catholic parishes where white Catholics were replaced by Negro Protestants.

Such a motive, of course, can and does operate with equal vigor among many Protestant denominations and individual churches. On the other hand, the fear and skittishness of too many Protestant pastors or church

boards in this respect has too often meant the total abandonment of a church in a transition area, or its sale to a Negro congregation.

Add together all these points, and we get a reasonably convincing conclusion that the Catholic worker for better race relations need not be suspect of either slavish obedience or ulterior motives. He is an important part of a multitudinous operation in America today devoted to making integration work. In that operation, you must have inspiration; as the phrase goes, "You gotta have heart." If the concerned non-Catholic considers this to be a prerequisite for admission to the vineyard, his Catholic co-worker can furnish affidavits.

Retreat, Home Style

Walter J. Handren

AT 10 A.M. on a cool, cloudless Sunday in July, 1956, some friends stopped by in their car to pick me up and carry me off into the country. We were about to try an experiment in family life which, we thought, had possibilities. We were going to conduct a family day of recollection for three young couples, none of whom had yet reached thirty, who had among them nine children, all under six. Furthermore, we were to hold the exercises at the home of one of the families, and all the children were to participate according to their abilities. It was to be an attempt at the family apostolate within the stronghold of the family itself.

RETREATS, SUMMER AND WINTER

The house was, by modern standards, quite large. It was not a farm, but it had plenty of tree-dotted lawn about it and also room indoors to move about. Before we gathered, all the families had attended Mass in their parish churches; and breakfast, which was the first official activity and consisted only of juice, toast and coffee, was rather late—at 11:15. Breakfast over, I gave the first of three half-hour talks, sitting on the lawn in the shade, as the children played about and climbed the trees over my head. During the 15-minute meditation which followed, the children had their lunch, and when they had finished, the adults had theirs. The lunch was of the cold-cut-potato-salad variety on a picnic table under the trees.

Dishes were cleared up, babies cared for, and the domestic life of the house moved on. At 1:45 I gave the second talk, and again the 15-minute period of meditation followed. At 3 P.M. all gathered on the lawn for the rosary. After the third talk and meditation, which began at 3:45, preparations for the warm evening meal

got under way. The children again ate by themselves, and the adults afterwards.

In the evening we held a council to sum up the impressions and evaluate the work of the day. All agreed that the idea was sound, but that the method needed improvement. We felt that we should hold another retreat day sometime during the winter when it would be necessary to remain indoors. That, we thought, would be the acid test, as the picnic style of the first day made it seem too easy.

We met again in a smaller house, on a gray, chilly Sunday in February. This time there were five couples and 13 children, the oldest of whom was seven. The host couple had prepared a rumpus room in the cellar, and contributions from the group had supplied enough toys to keep the children occupied. A baby-sitter, newest member of the staff, did much to keep down excessive noise, and also presided over the children's table. Only the smallest received adult attention.

Since we now had four conferences instead of three, we reduced their length to 15 minutes, but the period of private meditation remained the same after each talk. As a result of the previous experience, the wives asked the husbands to take more of a share in the household tasks so that the ladies could apply themselves more peacefully to their spiritual exercises. An added feature of the day was a five-minute talk to the children immediately after the rosary in mid-afternoon. I "baptized" a doll for them, and had them recite the words after me. A discussion about guardian angels followed, in which every child had a chance to say something.

After dinner in the evening I gave the fourth talk. In place of the meditation we held a brief discussion of the events of the day, and drew up a list of suggestions for future occasions. At 8:30 the group broke up amid enthusiastic plans to hold a third family-retreat day the following summer.

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The question at once arises: why? Why go to all this trouble to hold a retreat day in a private home, when there are many retreat houses where it could be done more efficiently with less noise and strain?

WHY AT HOME?

I must make it clear immediately that we have no intention of supplanting the ordinary parish mission, the week-end retreat for men or women, or any other established method of helping the laity to grow in the love and service of God. All of these things have their place and are needed for the development of lay spirituality. Yet the group has felt for some time that something more is needed. An apostolic husband and wife can develop quite a few outside interests in which the children do not share. This *can* engender resentment in the children.

Another point they made was that since religious exercises always seem to take one away from the home, they almost have the appearance of a foreign importation—something added to life rather than growing out of it. Whereas, if the retreat, led by a priest, occurs in the home, it becomes an integral part of what is most familiar to the whole family, namely, ordinary daily life. While the wife cooks she meditates and prays under guidance, with the moral support of others doing the same thing. As they discuss the virtue of patience, the main objects of household patience are underfoot, obtruding themselves on the consciousness, making the exercise a practice session rather than abstract speculation.

Furthermore, the children get used to formal religious practices in the home. They remember how the rosary was said *here*, and how the priest sat *there* and talked, and how all knelt for his blessing, and how he admired their toys and perhaps played with them for a while. Instead of piety being something mysteriously confined to "church," it now becomes a part of the ordinary routine of family life. The children see their parents—both mother *and* father—together with the parents of other children, on their knees. As they grow older they will understand more of what the priest and their parents are doing, and will accept such things as the normal, rather than the unusual.

The couples are convinced of the value of these days of recollection. They point out how little expense is involved. The two days, so far, have cost five and a half dollars per family each time, including the price of the food, a few toys and the fee for the baby-sitter. There is no need to pack and travel, or to worry about home while absent for the week-end.

They agree that it is spiritually refreshing. They get new insights into old problems, and fresh impetus to keep striving for perfection. The retreat brings whole families into a level of association not ordinarily reached by neighbors. They believe that a development of this plan could have a vital influence on the behavior of whole neighborhoods.

Yet there is room for improvement in our method. For example, one of the most important changes suggested was to disband immediately after the evening

meal. The parents explained that the children become tired and cross after the long day, and are difficult to put to bed. They also claimed that, though 15-minute conferences gave them enough matter for meditation, the priest should end each talk with a brief outline as an aid to their memories. They added that a guided discussion with the priest might, with profit to all, occasionally take the place of private meditation.

I was amazed at the smoothness with which those taking part conducted the affair. Having set up the schedule of events, they faithfully adhered to it. In spite of the number of small children involved, it was remarkable how little they lagged behind the determined time order.

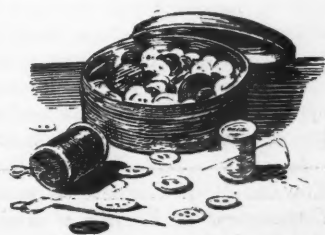
The conduct of all during the spiritual exercises was exemplary. While I do not believe in overloading such a day with formal vocal prayer, since it is supposed to be a day of *recollection*, yet I believe we could have had more communal prayer. Such devotions as the consecration of families to the Sacred Heart, the renewal of the marriage vows, and others of a similar nature might bring more of a unity of prayer into the whole day.

From the priest's viewpoint, one difficulty looms large, namely, distraction. The priest who conducts these family retreat days must be able to keep his train of thought going while small children are playing at his feet, cooing and talking to themselves, and insisting that he inspect their toys. It is true that the presence of the priest helps to reduce the ordinary noisiness of the young, but it does not eliminate it. But I found no strain in talking, in spite of these difficulties. Perhaps my experience in the classroom stood me in good stead.

POSSIBLE ANYWHERE

After these two experiments I feel sure that this kind of family retreat is not only possible for families of all types, but that it can be held in all sorts of houses. Three things alone seem to be essential: a room sufficiently large to be used as a play room; a sensible, down-to-earth baby-sitter; and the desire of priest and families to conduct the exercises. The number of families involved will depend on the size of the families, and on the size of the house to be used.

I think that families consisting entirely of grownups might more easily engage in these retreats. They, too, have their special problems, which need the application of sound Christianity. However, the method seems to me to be more important for young families, because the whole tone and spirit of their future home life may be settled by these meetings. At any rate, that is what these hardy pioneers think as they eagerly plan for their next family retreat day, to be held this summer. We hope it doesn't rain!



Gone with the Wind Revisited

Edward P. J. Corbett

MORE THAN TWENTY YEARS AGO, on June 30, 1936, to be exact, Macmillan published, for three dollars, a 1,037-page novel which proved to be the fastest-selling novel ever printed and which may well have established itself as the most popular novel ever written. It was Margaret Mitchell's *Gone with the Wind*.

By Christmas of the first year, the novel had sold over a million copies. In December, 1939, soon after Metro-Goldwyn-Mayer released the motion picture, sales reached 2,153,000 copies. Translated into at least 19 languages, GWTW had, by 1948, sold nearly two million copies in foreign countries. Trade journals estimate the total sales in American editions to be five million and total sales in all editions to be eight million.

This amazing sales record does not tell the entire story. GWTW became a great favorite, too, with library patrons. Over a twenty-year period the Chicago Public Library, for instance, purchased 224 copies of GWTW for its main branch alone. The Public Library in Atlanta, Georgia, the city that nurtured Margaret Mitchell, has purchased at least 271 copies of the novel for its patrons.

Even today the circulation of the novel continues to be vigorous. John Mackenzie Cory, chief of the Circulation Department at the New York Public Library, reveals that since 1954 the Library has purchased 306 copies of GWTW as replacement copies for all eighty branches and that, as of January 30, 1957, 41 of the 43 active copies of GWTW were in circulation. And there is always a great resurgence of library circulation across the country whenever the movie is playing in local theaters.

What was the reaction of the critics to this undeniably popular novel? It is interesting to go back now to the reviews that appeared within a few weeks after GWTW was published and to see what the reviewers said about the book then. For the most part, the attitude of the critics was grudging if not downright supercilious. The critics, to a man, granted that Margaret Mitchell had written a captivating story. Most of them acknowledged her success in creating lively, vivid characters. Some of them acclaimed the accuracy of the historical and sociological details in the novel.

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But after conceding these virtues (one is tempted to cry out, "what more could anyone ask of a novel?") many reviewers threw in the punitive *but*—and the paragraphs that followed were filled with depreciatory adjectives, like "slick," "melodramatic," "verbose," "superficial," "sentimental," "banal."

WHITHER TASTE?

This critical reaction to GWTW is a good example of the bifurcation in taste that has developed in our time between critics and readers. There was a time, certainly, when the books acclaimed by the critics were the books that readers took most to heart. There was a time, in other words, when the "great" novels—the novels, for example, of Scott, Dickens, Thackeray, and Trollope—were the most "popular" novels. As time went on, however, good taste did not keep pace with the growing literacy. As a result, we frequently find today that the very books the critics denigrate are the books which become runaway best-sellers. The critics can hardly be blamed for their suspicion of the best-seller: they have too often seen the potboiler become the book of the year.

The popular reaction to GWTW is a clear example of how the people ignore the strictures of the critics. As events proved, the weaknesses pointed out by the critics (undeniable weaknesses in most cases) did not become stumbling blocks for most readers. Many of the reviewers, for instance, deplored Miss Mitchell's style. Her style, they said, was ungrammatical, pedestrian and garrulous. Upon reading that criticism, most readers, I think, would say to themselves, "Now that's something I didn't notice when I was reading the novel." If one were to go back to the novel and study passages with a view to style, one would find solecisms and jumbled syntax; one would see that Margaret Mitchell had often used three words where she might have got by with one; that her style *was* undistinguished, in the sense that it lacked rhythmical and tonal graces, that it was often jejune, and that it had none of those distinctive marks which would identify it as Margaret Mitchell's style and no one else's.

But when all these defects are acknowledged, how much has the total impact of the novel been impaired? Very little, really. It is significant that most readers were not bothered by—if they even noticed—the banality of Miss Mitchell's style. What that seems to argue is that she had employed, perhaps all unconsciously,

a perfect vehicle for the telling of her story. With a little straining, one might even make out a case for the appropriateness of the style for this particular story.

THE CRITICS HAVE A GO

The adverse critics of the novel are perhaps best represented by Bernard De Voto. Mr. De Voto, who was editor of the *Saturday Review of Literature* when GWTW appeared, wrote the most trenchant and maybe the most damaging criticism of the novel. In the December 18, 1937 issue of the review, De Voto printed a condensed version of a lecture on Civil War fiction that he had delivered at Harvard University shortly after GWTW had been awarded the Pulitzer Prize. The main point that De Voto made in this article was that GWTW was only one, and not the best by any means, of a crop of novels about the Civil War. For him, GWTW was "important as a phenomenon but hardly as a novel."

Three weeks later, the *Saturday Review* printed a long letter of protest written by Holmes Alexander, an historian of some note. The angry tone of Mr. Alexander's letter undoubtedly weakened the effectiveness of his rebuttal, but his passionate earnestness was characteristic of the spirit with which lovers of the novel came to its defense.

Mr. Alexander resented the supercilious treatment that GWTW had received, not only from De Voto but from all the literary agents, authors, publishers and reviewers Mr. Alexander had met in New York at the time the novel was riding the crest of its popularity. "I do not know," Mr. Alexander said,

what can keep a novel from being "important" when it is read by every eighth person in the country and discussed by nearly every one who reads at all. . . . As for the "offensive melodrama," that is the snottiest crack of all. Was the offense that, unlike so many long novels, this one lasted till the last page? Have you no praise for craftsmanship, even if it is un-"professional"?

Mr. Alexander certainly laid himself open to a counterthrust, and Bernard De Voto used the editorial page in the same issue to reply to Mr. Alexander and to renew his attack on GWTW. "Mr. Alexander thinks that melodrama is all right," De Voto says. In replying to this, De Voto goes right to the heart of his objection to the novel:

We do too, but we don't like such a high concentration of it in a novel which undertakes to present the realities of human experience. . . . She uses practically all the timeworn situations and conventions of melodrama, and averages about five "East Lynne" curtains per hundred pages. We wish she had used fewer of them or worked up more combinations of her own.

Mr. De Voto here levels an accusation against Miss Mitchell's book which, if it could be made to stick, could keep GWTW from being a novel in the Great Tradition. Defenders of GWTW would find it difficult to argue with Mr. De Voto, however, since what he objects to is not melodrama *per se* but just too much of

it. Arguments about *degree* are always futile. Questions of *too much* can be decided—if they can be decided at all—only by a poll of opinion; and there Mr. Alexander would have the overwhelming majority on his side. Perhaps Bernard De Voto's reputed antipathy for popular books disqualified him as a fair critic of this book. Certainly when one finds him making the outlandish statement in his Harvard lecture that Margaret Mitchell "has no eye and no feeling for human character," one tends to lose confidence in his judgments on this novel. Stephen Vincent Benét, who reviewed GWTW for the *Saturday Review* when the novel first came out, was undoubtedly a more open-minded critic.

WHY THE APPEAL?

The reviewer who put his finger most precisely on the reason why GWTW made such an appeal to readers of the mid-depression years was Michael Williams, who said in his *Commonweal* review (August 28, 1936):

Story-telling on the grand scale has been restored to contemporary fiction by this book. It swarms with living human beings, personalities rather than mere "characters." It blows like a wind of healthy cleansing through American fiction, which for too many years has been dominated by morbidity. It is good reading in the most welcome sense of the phrase—a long, long book that is a story from start to finish, full of humanity, surcharged with the gusto of life.

Michael Williams has certainly sprung the secret of GWTW's appeal. The novel appealed to people who were weary of the debunking, nihilistic literature of the 'twenties and 'thirties, who were weary of their own struggles with economic problems, and who were eager for some tale of courage and hope and affirmation in that bleak age.

Gone with the Wind appealed to all kinds of readers—to men and to women, to old and to young, to the romantic and to the realist, to sophisticated readers and to uninitiated readers. There are few other novels in our time about which that claim could be made. And the appeal was of a very special kind. Whenever I have mentioned GWTW to others, I have invariably met with one of two responses: "I could hardly put the novel down once I started it" or "I can remember the exact circumstances under which I read the novel." GWTW was so long that it could hardly be finished in one sitting—though a New York taxi-driver claimed the record for having finished the book in a little over 18 hours—but it was so absorbing that people stayed up until two and three o'clock in the morning until they finished it.

And just as people can remember what they were doing on that fateful Sunday in December when the announcement came about Pearl Harbor, so they can recall the circumstances



that attended their reading of *GWTW*. "I read it on a shady screened-in porch one lazy summer week." Or, "When I used to get up for the baby's two-o'clock feeding, I'd spread the book out on the table, and I wouldn't get back to bed until 4:30 in the morning." And so the testimony goes.

SOME COMPARISONS

And so the novel goes with the Town, where it continues to sell at a rate of 50,000 copies a year. It has not fared so well, however, with the Gown. Spiller's *Literary History of the United States* grants only five or six lines to *GWTW*. Though Margaret Mitchell has been discussed in some of the quality magazines (e.g. *Scribner's*, August, 1937; *Harper's*, February, 1949), I have never seen a full-length study of her in any of the scholarly journals. Her name or her novel is rarely

mentioned in the classroom. Teachers seem to have the uneasy feeling that if they were to recommend *GWTW* to their students, they would somehow be prostituting their professional integrity.

The stature of *GWTW* unquestionably dwindles when it is set up against Tolstoy's *War and Peace*. *GWTW* pales, too, when it is compared with such great American novels as *Moby Dick*, *Huckleberry Finn*, *The Scarlet Letter*, even *The Red Badge of Courage*. Maybe this touchstone method of assessment is our truest index that *GWTW* is not a great novel. But great or not, *Gone with the Wind* may very well be one of the few books from the 20th century that the great mass of readers will assure of survival into the next age. It would not be the first time that the people had made a "classic" in despite of the critics and the academicians.

BOOKS

Transformation of Society

CHRISTIAN DEMOCRACY IN WESTERN EUROPE, 1820-1953

By Michael P. Fogarty. U. of Notre Dame. 435p. \$6.75

Many have waited a long time for a book of this sort. There is a general awareness of the importance of Christian Democracy in contemporary Western Europe. The casual newspaper reader knows its role in postwar governments in Western Germany, France, Italy, Austria and Benelux. But no one has had the audacity to attempt a full history of these movements, of both the political and social type, both Catholic and Protestant, and at the same time to give a synthesis of their fundamental ideas. To do so after an exhaustive study of the sources, often inaccessible to the average student, and still write a stimulating book, is a major achievement in historiography.

Nothing less can be said for this volume. The author is familiar to American Catholics for his articles on British politics in our reviews. He is chairman of the Department of Industrial Relations at University College, Cardiff, and was visiting professor at the University of Notre Dame in 1956 under its Distinguished Professors Program. His continuing interest in Christian Democracy and a grant from the Rockefeller Foundation have produced a volume that will be welcomed by all who are interested in contemporary social history.

This volume can serve as a handbook, for it sketches the history and program of most of those movements in Western Europe in which the laity have tried, under their own initiative, to apply the principles of revelation and their own historical experience to political and social problems. The independent action of the laity is the essential element in these movements—which distinguishes them from Catholic Action, which is the official agency of the hierarchy.

But the volume is more than a handbook. The history of these activities is strewn with problems, which Prof. Fogarty analyzes with a finely balanced sense of history. To cite an instance: most of these movements originated because believing Christians could find no home in the Socialist and Liberal groupings that were dominant at the time when the Christian initiatives were born. Yet pressure from the extreme Right and Left since World War I has tended to bring the Socialists and Christian Democrats together in an uneasy partnership.

Christians came to appreciate state planning and the public ownership of some services, while the Social Democrats developed a fear of too great centralization and lost their enthusiasm for class war. Some of them were willing to concede that Christianity could be a genuine source of democratic conviction and of action for the common good. Christians felt themselves less on the defensive and were more inclined to

assume leadership of all those who would accept a basic ethical position. And all European Christian Democrats have been impressed by the fact that the greatest failure of the German Center party occurred in 1929, when it abandoned its alliance with the Social Democrats and allowed the democratic forces, dispersed and divided in Germany, to meet the Nazi challenge.

Another problem: "co-management" has been a highly controversial and somewhat ambiguous aspiration that has won the support of most Christian Democrats. It was established in its most advanced form in the Netherlands with the Industrial Act of 1950, which set up what the Dutch call P.B.O. The Catholic party, which wins 90 per cent of the vote of the country's Catholics, was the spearhead in the drive for this act which gave labor a voice in all industrial decisions.

Yet the Catholic party is now considering withdrawing from its coalition with the Labor and Protestant parties because these have not provided a system that makes it possible for the workingman to gain ownership of property. And it is precisely in Holland that the most serious doubts have arisen about the wisdom of having a Catholic party at all! A minority of sincere and apostolic Catholics believe that the day of defense has passed and that, with the growth of militant Catholic Action and the decline of aggressive antireligious views, the time has come for Catholics to join neutral organizations and transform them in a Christian direction.

This opinion, repudiated by the Dutch bishops in their pastoral letter of 1954, poses a new crisis for Christian Democracy which Prof. Fogarty describes most completely. Fundamentally

the issue is: has Christian Democracy, which has struggled to provide a climate in which individual Catholics can take their place in the political and social life of their nation without prejudice to their faith, finally succeeded to the point (aided by circumstances) that it is no longer necessary? If Prof. Fogarty had done no more than clarify this issue his book would be invaluable.

But he has done so much more. He even attempts in his last chapter to assay the role of Christian Democracy in the history of the Church. He argues that Protestantism adjusted more readily than Catholicism to the changes of early modern history, because in Protestantism laymen were expected not merely to apply Christian principles in their personal lives, but to discover which principles were applicable in the various aspects of public life and to see how these relate to the general structure of Christian belief and ethics. Where this worked, it offered just the combination of authority and freedom that an age of change required.

The author suggests that this stage has been reached in Catholicism with the development of Christian Democracy where the layman is given his just responsibility. JOSEPH N. MOODY

Why Unpredictable?

THE UNQUIET GERMANS

By Charles W. Thayer. Harper. 275p. \$4

Few Americans have had a better opportunity to observe Germany from the proper vantage points than Charles W. Thayer. A U. S. vice consul in Berlin and Hamburg before World War II, he served in the war years on the Allied Commission that was supposed to draw the blueprints for a defeated Germany. In the postwar years, he was transferred to several German posts of the U. S. Foreign Service, and served as a liaison officer with the Bonn Government in the first years after its inception.

When Mr. Thayer resigned from the service, he chose to stay at the place of his last post as a private citizen; for the past four years, he has been living in Bavaria as a happy hunter of deer, of chamois and of interesting story subjects. A knowledgeable, honest and often shrewd observer, he made a name for himself with his previously published *Hands across the Caviar*, a book of recollections and observations from the years when he was stationed at the American Embassy in Moscow.

Mr. Thayer here proves himself again a splendid teller of anecdotal tales from

the diplomatic and everyday life of a foreign country. Some of his anecdotes contribute new and interesting footnotes to recent German history. And his snapshots of present-day Germany cover a wide range—from Bonn, which changed overnight and literally from a whistle-stop station to a world capital, to the Bavarian village of Ruppolding, whose medieval customs amazed and charmed him; or from a reception at the billionaire's mansion of the Krupp family to the meeting of a dueling student's fraternity. Against this background he draws lively sketches of famous Germans he met—Konrad Adenauer, Kurt Schumacher, Ernst Reuter—and of less well-known chance acquaintances. From all this emerges the picture of Germany today as an individualistic, often materialistic, passionately antinationalist and antimilitarist, firmly antitotalitarian country, whose people are preoccupied with their individual enjoyment of prosperity, privacy, peace and security.

Somewhat surprisingly, however, when Mr. Thayer sums up his impressions of this most quietistic people, he sees them as "the unquiet Germans." When it comes to conclusions, he seems

to speculate less on what he himself has seen and well described, than on whether all this can last in the light of the past which was so different from the present. What will happen next, he skeptically says, remains to be seen, and he hints at possible, if not probable, sinister changes in the near future—a German deal with the Soviets, perhaps, or a new, though not Nazi, dictatorship.

To deny such possibilities altogether would be irresponsible and perhaps silly, too, but Mr. Thayer's own report supplies little if any evidence for his "informed speculation" that led him to conclude on such a pessimistic note. In fact, his evidence seems rather to contradict his conclusion. What he has seen does not present a basis for what he fears. This manifest contradiction is explained by his idea that the Germans are "unpredictable." But often we tend to call people "unpredictable" merely because they fail to act as we predicted they would, or as—with our own emotions and prejudices—we expected they would. Are the Germans more "unpredictable" than other peoples?

"The thankless task of analyzing nation's souls becomes hopeless," Mr.

A likely international bestseller.—TIME

THE RED BOOK OF THE PERSECUTED CHURCH

By Albert Galter

A remarkable synthesis (the result of many years of research) which summarizes the position of the Church in Communist countries. It is above all documentary; giving names, statistics, facts of all kinds; but this synthesis is at the same time a moving testimony which reveals the extent and violence of the persecution.

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THE NEWMAN PRESS — Westminster, Maryland

Thayer remarks, "when, as Goethe said of his compatriots, they have two souls in every breast." But Goethe never said such a thing about the Germans, despite the persistent canard to that effect. What Goethe (or rather, Faust) says is: "Two souls, alas, are dwelling in my breast"—a mundane and a divine soul, he goes on to explain; and he says this only about himself or, if we must generalize, about man.

Since Mr. Thayer himself disavows the hopeless task of analyzing the German soul, we can follow his advice and, after writing off his speculations, greatly enjoy the bulk of his book.

NORBERT MUHLEN

End of the World

ON THE BEACH

By Nevil Shute. Morrow. 320 p. \$3.95

The Middle East suddenly flared into full-scale war between the Arab world and Israel. Before long Albania had bombed Italian cities and Egyptian-manned, Soviet-built bombers struck at New York. The Nato nations and the

Soviet Union slugged it out in the air and finally China and the Soviet Union began dropping hydrogen and cobalt bombs on each other. Altogether, 4,700 advanced-type bombs fell on large portions of the Northern Hemisphere. The war was over in a little more than a month, and every living creature north of the Equator was dead, either from the bombing or the radiation.

"Down under," the people waited for the winds to bring death to them. It was only a matter of time because there was no place to hide from the airborne radiation. Since the "wind equator" does not coincide with the geographical equator but shifts by hundreds of miles north and south, it was possible to have the radioactive particles carried to people who were quite literally innocent bystanders.

Such is the background for Nevil Shute's new novel. As a tract outlining a very real possibility, it is compelling and chilling. Since one cannot estimate the probability of such a war and such an aftermath, there is no point in trying to estimate whether or when this might happen. The point is that everything Mr. Shute says is within the realm of

scientific possibility—which is enough to cause this reader to stop and think.

As a novel, *On the Beach* leaves almost everything to be desired. The people are frightfully dull; it was not necessary to have everyone we meet in Melbourne—the scene of the novel—in a perpetual state of hysterics, but really Mr. Shute could have put some flesh and blood into his characters. The stiff-upper-lip attitude is carried to the point where his characters behave like statues wired for sound.

But as a kind of terribly real science fiction, *On the Beach* needs to be read by many people in many lands. This *could* happen, but if such a catastrophe does befall mankind, it is hoped that the mass suicide Mr. Shute uses as a solution will not be the way men decide to leave this planet. JAMES B. KELLEY

RAFAEL, CARDINAL MERRY DEL VAL

By Marie C. Buehrle. Bruce. 308p. \$3.95

In the decade preceding World War I, the Church was in the hands of two men whom some called "a country pastor and a very young man." The first was



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24, 1957

St. Pius X, the second was his Secretary of State, named the Pope's first minister at the age of thirty-eight. Together they shared the triumphs and trials of a turbulent phase in modern Church history. One of them is already canonized. It is not surprising that the process for similar action is under way for the other, Rafael Cardinal Merry del Val, who died in 1930.

This biography is by an admirer of the Cardinal. It is based on personal recollections confided to the author by those who knew the Cardinal. Most of those so favored were completely won over by the attractive human virtues of a rare personality. This story is a warm portrait that delights the reader.

Merry del Val was born in England and was on the point of preparing for the priesthood at the Scots College in Rome. But he was also the son of a Spanish nobleman and diplomat. Leo XIII himself saw the value that a man of this cosmopolitan background could have for the Church. The young seminary entered, instead, the Pope's own school for the training of the Vatican's diplomats. Rome was his residence for most of the rest of his life, but he seems never to have forgotten the country of his birth, and in England his memory is specially revered.

This is not a critical history but a hagiography. It is to be regretted, even from the standpoint of those who most admire him, that his career is not more realistically portrayed. The Cardinal's real cross was the ten years of his service as the confidant, adviser and spokesman for St. Pius X. These were controversial days for the Church. The Secretary of State was the chosen target of criticism from those who dared not attack the Pope but aimed at him through his closest assistant.

Cardinal Merry del Val was accused of being a reactionary, an intransigent blunderer victimized by his fear of Modernism, and a too-ready listener to talebearers. After the death of his patron, he was never again to play a prominent role in the Vatican. The record supports some of these charges in part. But what human being, in dire stress, fails to show the defects of his inner make-up?

We could wish that these aspects were more boldly brought forward in the lives of the Church's great men. Merry del Val seems never to have manifested bitterness over the treatment he incurred for having performed his duty to his Pontiff as he saw it. Of this drama—the real, interior one—we get small insight here. Yet this, in the end, is what may canonize him. ROBERT A. GRAHAM

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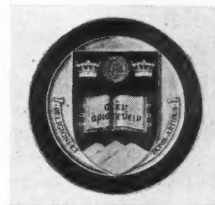
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KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	E Engineering
C Commerce	FS Foreign Service
D Dentistry	G Graduate School
Ed Education	IR Industrial Relations
	J Journalism
	L Law

M Medicine	Sp Speech
N Nursing	Officers Training Corps
P Pharmacy	AROTC—Army
S Social Work	NROTC—Navy
Sc Science	AFROTC—Air Force
Sy Seismology Station	



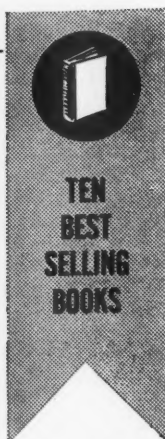
Boston College

Established by the Jesuits and chartered by the Commonwealth of Massachusetts in 1863, Boston College is the largest Catholic university in New England. All of the colleges and schools of the University, with the exception of undergraduate Arts and Business Administration, are coed. Boarding facilities on campus are restricted to undergraduate men.

More than 9,000 men and women are enrolled in the eleven schools and colleges of the University. There are 129 Jesuit priests on the University faculty of 485 members. The undergraduate colleges offer programs leading to the bachelor's degree in arts, the physical sciences, business administration, nursing, education, and law. The master's program is offered in the arts and sciences, business, education, and social work. The Graduate School offers programs leading to doctorate degrees in several departments of the arts and education.

Eight of the schools and colleges are on the Chestnut Hill campus, which crosses the city boundaries of Boston and Newton. The schools of Nursing, Social Work, and evening Arts are located at the Intown center on Newbury Street in Boston.

America's BOOK-LOG



AUGUST

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

1. **THE DAY CHRIST DIED**
HARPER, \$3.95 *By Jim Bishop*
2. **CROWN OF GLORY**
HAWTHORN, \$4.95 *By Hatch & Walsbe*
3. **RAFAEL, CARDINAL MERRY DEL VAL**
BRUCE, \$3.95 *By Marie C. Buehrle*
4. **THE CASE OF CORNELIA CONNELLY**
PANTHEON, \$3.75 *By Juliana Wadham*
5. **A POPULAR HISTORY OF THE REFORMATION**
HANOVER HOUSE, \$4 *By Philip Hughes*
6. **INNER SEARCH**
SHEED & WARD, \$3 *By Hubert Van Zeller*
7. **THE LIVING GOD**
PANTHEON, \$2.75 *By Romano Guardini*
8. **THE NUN'S STORY**
ATLANTIC—LITTLE, BROWN, \$4 *By Kathryn Hulme*
9. **THE POPE SPEAKS**
PANTHEON, \$4.50 *By Michael Chinigo*
10. **WINDOW IN THE WALL**
SHEED & WARD, \$2.75 *By Ronald A. Knox*

AKRON, Frank A. Grismer Co., 272 S. High St.
BOSTON, Benziger Bros., Inc., 95 Summer St.
BOSTON, Pius XI Cooperative, 185 Devonshire St.
BROOKLYN, Ave Maria Shop, 166 Remsen St.
CHICAGO, The Thomas More Association, 210 W. Madison St.
CINCINNATI, Benziger Bros., Inc., 429 Main St.
CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.
CLEVELAND, Catholic Book Store, 906 Superior Ave.
CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
DALLAS, The Catholic Book Store, 1513 Elm St.
DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
HARTFORD, Catholic Library of Hartford, 138 Market St.
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
KANSAS CITY, Catholic Community Bookshop, 301 East Armour Blvd.
LOS ANGELES, C. F. Horan & Co., 120 W. 2nd St.
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.
MANCHESTER, N. H., Book Bazaar, 410 Chestnut St.
MILWAUKEE, The Church Mart, 779 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NEW BEDFORD, Keatings Book House, 562 County St.
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.
NEW YORK, Ave Maria Shop, 11 Barclay St.

NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.
OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.
PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.
PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.
PORTLAND, ORE., Catholic Book & Church Supply Co., 314 S. W. Washington St.
RICHMOND, Religious Goods Shop, 123 N. 8th St.
ROCHESTER, Trant's Inc., 96 Clinton Ave. North
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway
ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.
SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.
SEATTLE, The Kaufer Co., 1904 Fourth Ave.
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QUEEN OF FRANCE

By Andre Castelot. Transl. by Denise Folliot. Harper, 434p. \$5

Andre Castelot has made of the familiar material on Marie Antoinette a fresh and exciting experience. Newly uncovered documents from the French and Austrian national archives have served to heighten an already dramatic story. And "story" is what we call this fascinating biography; for, with all its faithful adherence to the known facts, it reads like a novel, piling up suspense to the terrible climax we knew before we opened the book but which Castelot by his superb treatment makes us anticipate with new horror and pity.

Castelot shifts the historical emphasis somewhat. Usually, responsibility for the execution is placed on the Paris mob for its bloodthirstiness, or on Louis XVI and Marie Antoinette for their "treason to the Nation," the "let them eat cake" legend and their absolutism. Castelot gets politically behind the scenes and gives much importance to the deal made between leaders of the bourgeoisie like the cynical Hébert and the masses whom he and others of his kind stirred up and used for their own interests.

In this deal the mob was promised the heads of the King and Queen for its part in making the Revolution "move." Castelot points out that after the good burghers had used the masses to win the revolution, the masses found themselves without the right to vote, which the new Constitution limited to people who owned substantial parcels of real estate.

But the important contribution of this new biography is verve. We don't think that one can pay a book a more valuable compliment than to say that it is superb reading. EDWIN MORGAN

RAGMAN'S CITY

By Boris Simon. Translated By Sidney Cunliffe-Owen. Coward-McCann, 198p. \$3.50

Boris Simon met Abbé Pierre for the first time in 1952 and describes the encounter as a "thunderbolt" in his life. From the meeting sprang his decision to share the arduous life of the Companions of Emmaus. A previous book recounted the stirring story of Abbé Pierre and his adventure in charity among the poorest of the French poor. Those who have read the *Abbé Pierre* and the *Ragpickers of Emmaus* will be deeply moved by this sequel.

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his poor for the first time, the reaction will be equally moving. The overwhelming flood of gifts, in money, clothes and other goods, was more than a charitable gesture—it indicated a protest, a revolt, a desire for action. Abbé Pierre does not believe that the generosity of the French was simply an emotional outburst, but thinks that the French, including the anticlerical element, feel the need to love a priest. "Most priests have let them down. When for once they think they have found the sort they have dreamed about, they hurl themselves upon him." (p. 20) The Abbé certainly does not mean to cast any reflection on his fellow priests. Rather he feels that in the providence of God, he came along at a psychological moment when a bold, daring priest was needed.

Boris Simon gives us in this second chronicle of Emmaus a number of concrete examples of the work done, along with sketches of the many people connected with the work: rich, poor, honest, grasping, envious, cynical and plain dishonest. All humanity flows past us in these thumbnail sketches; but the overall impression is summed up in this example:

For the first time Antoine felt really at peace and for the first time he spread peace around him. He was carrying his own burden, taking upon himself the weight of others who had at last answered his question: "What good am I? Who needs me? Who loves me?" Antoine at last felt himself part of the living world.

CHARLES P. BRUDERLE

THE WORD

And he took him aside out of the multitude; he put his fingers into his ears, and spat, and touched his tongue; then he looked up to heaven, and sighed; Ephpheta, he said (that is, Be opened). (Mark 7:33-34; Gospel for the eleventh Sunday after Pentecost)

It is remarkable, surely, that in all the four Gospels not more than three or four statements of Christ our beloved Lord have come down to us in the original Aramaic tongue in which our Saviour habitually spoke. (He probably conversed with Pilate in Greek.) Today's Gospel contains a single word that is recorded exactly as Christ uttered it. The word is an imperative, a brief, sharp command, and it means, as St. Mark carefully informs us, *Be opened*.

In the context, what that means is, simply, *Hear*.

Our Lord's word was instantly effective, of course. The deaf man at once began to hear, and even the impediment in his speech vanished.

What may draw our present interest, however, is that this solitary Aramaic word, *Effeta* (as we would spell it), has been not only enshrined in the Gospel text, but has been incorporated by Holy

REV. JOSEPH N. MOODY, former professor of history at Notre Dame College, Staten Island, N. Y., has a special interest in current social changes.

NORBERT MUHLEN, author and freelance writer, is European correspondent for several U. S. reviews.

EDWIN MORGAN, author of a critical life of Baudelaire, contributes article and verse to *Harpers', Commonweal* and *The Saturday Review*.

Mother Church into the solemn ritual of baptism. "From the very early times," writes the Jesuit theologian Père Joseph Huby,

the preparation for Christian baptism included the ceremony of Effeta. The priest, his finger moistened with his spittle, touches the surface of the lips and ears of each of the candidates. In the Roman Ritual this action is accompanied by the following formula: "Ephpheta, which means, Be thou opened in the odor of sweetness; and do thou, O demon, take flight, for the judgment of God has come."

That which makes the Catholic priest what he is, is the sacrament of holy orders. That which makes the Catholic layman what he is, is the sacrament of baptism. Every one of us has been solemnly exorcised in baptism. In each one of us the precious senses of speech and hearing have been ritually purified. To all of us has been addressed the actual imperative of Christ in the very language of Christ, *Be thou opened! Hear!*

All of us, therefore, of the household of the faith, ought in some sort to speak and hear in an identical way. In a very real sense, we do. We all hear with the same faith the words of revelation as they are pronounced to us by the Bride of Christ on earth. We all profess with lips and heart the same belief in "God the Father almighty . . . in Jesus Christ, His only Son . . . in the Holy Ghost, the holy Catholic Church. . ."

So, then, ought not we, the Effeta

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people of the same baptism, to speak and hear in a similar way with regard to one another?

Human beings have always criticized each other and always will; modern psychology explains the phenomenon easily enough. Layfolk will criticize the priest for talking about money and living too comfortably and being touchy about trifles. Priests will always exchange stories about the latest lunatic phone call that ruffled the postmeridian rectory calm and baffled the rectory encyclopedia. Very well. Since so it will be—for both parties are usually right, and no one who is right can be expected to shut up about it—let us all at least strive that the old demon of criticism doesn't penetrate beyond lips and ears into the more sensitive and significant region of the heart.

A touch of wry and holy humor might provide substantial assistance in this whole connection. Please, friend, smile when you call me that; especially over the phone, smile.

VINCENT P. MCCORRY, S.J.

FILMS

MAN OF A THOUSAND FACES (*Universal*) is the screen biography of the late Lon Chaney (James Cagney), the silent-film notable who raised the use of grotesque make-up to a fine art and was master pantomimist and possibly a great actor to boot. It appears to be one of those comparatively rare cases where the subject's life actually furnished dramatic substance and the producers for the most part resisted the temptation to falsify and hoke it up.

Chaney was the son of deaf-mute parents; so the pantomime and sign language which were the bulwark of his later success were a natural childhood legacy. Besides this unique family situation and the fact that his career was carved out in silent pictures, voicelessness loomed with ominous regularity in his life: his neurotic first wife (Dorothy Malone) attempted suicide by drinking acid and permanently injured her vocal chords; and Chaney himself died of cancer of the throat.

There were other ironies. His vindictive attitude toward his divorced first wife and his comparative neglect of his second wife (Jane Greer) were motivated by solicitude for his son, yet they resulted in his becoming estranged from the son. Some of the film's interpretations smack of sentimental fiction. For example, it is difficult to believe that a

man would take his wife to meet his deaf-mute parents without telling her of their condition. But for the most part the movie is a seemingly factual record of a man who made a greater success of his professional than of his personal life.

It is also a sympathetic and generally accurate look at silent-film making. And Cagney's performance and his approximation of the famous Chaney make-ups—Quasimodo, the Phantom of the Opera, the cripple in *The Miracle Man*, etc.—are painstakingly and painfully authentic and most interesting to watch. [L of D: B]

FIRE DOWN BELOW (*Columbia*) marks Rita Hayworth's return to the screen after an absence of several years. Except that the film is more elaborate—color by Technicolor, script by Irwin Shaw and leading men played by such stalwarts as Robert Mitchum and Jack Lemmon—it is depressingly reminiscent of some of the star's more notorious early vehicles such as *Gilda* and *Affair in Trinidad*.

It concerns a shopworn lady without a passport who gets romantically involved with two bargain-basement-Hemingway American expatriates in the Caribbean. The complications are perfectly predictable and even include the love-hate cliché and some suggestive choreography.

One episode however is quite unexpected—an almost documentary sequence depicting the all-out effort to rescue Lemmon, who is trapped in the hold of an about-to-explode freighter. It is strikingly effective cinema, but has very little to do with the rest of the picture. [L of D: B]

SILK STOCKINGS (*MGM*) is based on a Broadway musical which in turn is based on that incomparable movie of the late 'thirties, *Ninotchka*. The present version is wide, colorful and handsomely mounted and has such unimpeachable performers as Fred Astaire and Cyd Charisse giving their all for Cole Porter's score. Even so, the story of the deadpan lady Communist who comes to Paris to discipline three deviating commissars and instead succumbs herself to Parisian lingerie and non-ideological Western-style romance makes pretty tedious going in its musical setting. This circumstance apparently did not escape its producers, who attempted to spice it up with a strip tease performed by Janis Paige and a strip tease in reverse performed by Miss Charisse.

[L of D: B]

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EASTER

... But the road is not clear. It is blocked by fear of war, and this blockade is a crime against humanity for which the Soviet leaders bear the blame. It is sometimes said that their aggressiveness is the product of their own fear. They cannot cooperate because they believe the Western World is their enemy, preparing for the attack. The answer to that is a simple question. Whom do nations mean when they ask: Will they move, or when will they move? Nobody is afraid of assault from any other quarter. Nobody in his right mind dreams of attacking Russia. What an Easter this could be, a true resurrection of spirit, if the stone that holds the world down were only rolled away!

March 24, 1951

THOSE men (even the most prejudiced of them) who assert that women cannot think objectively and philosophically must grant at least one wonderful exception—Anne O'Hare McCormick, New York Times foreign correspondent for over 30 years, distinguished Catholic lady and eloquent writer.

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